

THE VIRASAIVA MOVEMENT

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that one's thought and acts are worthy of
the deity.
It is hard to discipline the mind. Teaching of
morality
touches the mind soon enough but does not
reach the
Tieart. On the slightest provocation, the
mind reverts
to old ways. It is like the dog placed in a
palanquin
and as soon as it sees its old desires it
reverts. It runs
to pleasures of the senses and will not
permit man to
remember his master. God should grant that
man may
think of Him. Each man too. is more
anxious to
notice the defects in another than in
himself. Men
should realise that appearance of goodness
is no good.
The fact alone avails. Those who appear to
be good
"but not really so, may get on for some
time, but will
"be rejected finally* They are no good in
the path of
>God. He has no use for those whose inner
and outer
selves are not one, and though He may seem
to accept
them at first, He will surely reject them
in the end.
It was usual for people to talk of the three
ways of
.approaching God, the way of knowledge, of
devotion,
.and of good works, and to say that the way
of devotion
is easier than that of knowledge.
Basavanna wished
to cure people of the impression that,
therefore, the
•way of devotion was easy. On the contrary,
it is a try-
ing way and even dangerous. It is like the
saw and
•cuts going forward and cuts returning.
Accepting the

"way of devotion is really like playing with
the serpent.
It will not leave us easily. Life will be
constantly test-
ing us; and devotion is real only if it can
face loss
and suffering without flinching. If you should
say you
Relieve and have faith and have given
yourself to God,
He shakes the body and sees, and shakes
the mind and
sees, and shakes possession and sees. If
with all this